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word in the text is emphatic and remarkable." But how dull a sermon would you and I write upon this ready-made frame! The mistake of a book like this, to which Dr. Hastings has lent his eminent name, is that it tries to make sermonizing easy by dumping into various great texts a hodge-podge of other people's thoughts upon them. The result has none of the personal unity and practical suggestiveness of a volume of real sermons.

We do not deny that these volumes are well done and much above the average of such books, and might aid some preachers in their busy lives to "get a sermon" quickly; but we advise such men far rather to buy a good commentary, or a good life of Christ, or a good book of history, or a few great biographies, and leave these *Great Text* volumes alone. We guarantee that in the reading of the life of one great man or woman the average preacher will receive more help and find more suggestive lines of thought for sermonizing than in the whole twenty volumes of this series.

J. EDGAR PARK.

WEST NEWTON.

THE PHILOSOPHY OF THE PRESENT IN GERMANY. OSWALD KÜLPE. Tr. from the 5th ed. by Messrs. Patrick. The Macmillan Co. 1913.

This is not a book of importance for scholars. But on account of the inaccessibility of much of the literature with which it deals, it may prove useful as a text-book or for popular reading.

THE MESSAGE OF THE DISCIPLES FOR THE UNION OF THE CHURCH. PETER AINSLIE, Minister of the Christian Temple, Baltimore, Maryland, President of the Commission on Christian Union of the Disciples of Christ (Fleming R. Revell Company, pp. 212. \$1.00), contains three lectures delivered before the Yale Divinity School, on the following subjects:

The Message of the Disciples of Christ;
The Origin of the Disciples of Christ;
The History of the Disciples of Christ;

together with an appendix containing

The last Will and Testament of the Springfield Presbytery, by B. W. Stone;
A Declaration and Address by Thomas Campbell, and a Bibliography.

This book states in a clear and succinct way the teaching of the Disciples of Christ, and the relation which they wish to sustain toward other religious bodies. The writer is a representative Disciple, and while he speaks only for himself, no doubt his book would be accepted by the great majority of his brethren as a very

satisfactory statement of their position, aim, and history. The style of the book is smooth and flowing, partaking of the grace, elegance, and sweetness, of its highly esteemed author.

HALL LAURIE CALHOUN.

LEXINGTON, KENTUCKY.

THE SHORT COURSE SERIES. Edited by Rev. JOHN ADAMS. Charles Scribner's Sons. 1913. 60 cents each.

The character and purpose of this series of little books is admirably indicated in the opening words of the general preface:

"Few preachers or congregations will face the long courses of expository lectures which characterized the preaching of the past; but there is a growing conviction on the part of some that an occasional short course, of six or eight connected studies on one definite theme, is a necessity of their mental and ministerial life. It is at this point that the projected series would strike in."

The books are suggestive and useful to overcrowded ministers.

THE GOD WE TRUST. G. A. JOHNSTON ROSS. (The Cole Lectures for 1913.) Fleming H. Revell Co. Pp. 203. \$1.25.

The title of this book is infelicitous in that it lacks characterization. It could head as well a dozen different books on religion. The chief place might fitly have been given to the sub-title—"Studies in the Devotional Use of the Apostles' Creed." This gives the reader at once the key.

It is popularly supposed that our age cares little for creeds and, for the most part, rejects them. Professor Ross has seen more deeply. He believes that one of the profound desires of our time is for a systematic view of religious truth, somewhat akin to the old-fashioned "plan of salvation." He does not attempt to set forth such a system; his aim is not directly doctrinal. But he takes the Apostles' Creed and endeavors to exhibit it as the basis for an intelligent and devout religion. To him the Creed is the embodiment of experience, facing both the facts of primitive Christian history and the life of today. He emphasizes therefore not so much the historic meaning of the different articles of the Creed nor their theology, as their value for spiritual development. Those are equally unwise who claim that the whole Creed must be held in its original significance, and those who reject it altogether. "There remains the possibility of using the Creed, if we be in general agreement with its drift, as the vehicle of an act of Faith, in which we associate ourselves with our predecessors in the Church, while we hold